

The Redemption of the SOUL  
FROM  
The Power of the Grave.

---

CONSIDER'D IN A  
Funeral Sermon,  
On the Occasion of the  
Much Lamented Deaths  
OF

Mr. Jeremiah Tompson, who Died  
*August* the 17th 1721,  
And Jane his Wife, who Died *August*  
the 12th, 1721.

Preached *August* the 27th following.

---

By THOMAS SCOTT.

---

WITH AN  
ACCOUNT  
OF THE  
Conversion of the Former, and his Evi-  
dences for Heaven, extracted from a  
Manuscript which he left behind him.

---

NORWICH:

Printed by *Hen. Crossgrove*, in St. Giles's Parish, 1722.

The Redeemer of the Soul  
The Power of the Cross

By the Rev. J. H. ...

CONFIDENTIAL

Funeral Sermon

On the Death of

Much Lamented Deaths

of

His Reverend Father, who Died

At the Age of 77

And Buried in the ...



By the Rev. J. H. ...

Printed by ...

BY ...

...

WITH A

ACCOUNT

OF THE

Convention of the ...

held at ...

...

...

...

...



TO MY

Honoured FRIENDS

Mr. James }  
 AND }  
 Mrs. Mary } *Tompson.*

SIR, and MADAM,



THE Extream Reluctance I had against Publishing this Discourse, having at last been Over-ruled by your Resistless Importunity, I could not be at a Loss to whom to inscribe it: Your Relation to the Dead, and the Opportunity I hereby have of expressing my Grateful Sense of those many Generous Favours you have delighted to bestow upon me, are the Reasons that I could not think of Dedicating it to any others but Yourselves: And may your Perusal of it be of Advantage to your Faith, and a Help to your Joy.

The admitting me to a Sight of those Two large Volumes of Experiences your Brother left behind him, (wherein the Picture of a Soul coming into the new World of Grace by Conversion; and travelling towards another World, and walking with God thro' this by a Course of Sanctification, is drawn to the Life) has been the Occasion of my Printing at the End the Relation of his Conversion, and his Evidences for

Heaven; in Hopes not only of being useful to those who already are well-disposed, but of awakening profitable Thoughts in others; (if any such shall prove to be my Readers.) And may these be the happy Fruits (if it be the Will of GOD) of Publishing the Whole.

The Deaths of those Two valuable Persons, for whom this SERMON was Preached, have been a great and general Loss to the Church of God; (which is a Light in which I always regard such Kind of Blows as these.) But as the Disposals of Providence, in every Tryal whatsoever, are never to be disputed, and are influenced by too much Wisdom, and by too kind a Consideration, for his suffering People to admit repining; so it would be a great Defect in our Piety, to imagine that such a negative Obedience is all on such Occasions required of us. No, certainly, we who are immediately touched by the Hand of God in this Affliction, ought to make the best Improvement of it we can.

In this Case then it is our Duty to comfort ourselves in the everlasting Covenant, in which is all our Salvation, and all our Desire; to trust in God for the healing of that sore Breach which he has made among us; to imitate the Praise-worthy Qualities of the Dead; and to cultivate an Acquaintance Above, so much the more, as our Converses with this World are rendered less pleasing and less profitable, when such dear Companions of our Pilgrimage are taken out of it.

I heartily sympathiz'd with you under that additional Weight of Domestick Sorrow, which came upon you before you could well be suppos'd to have Time enough to recollect sufficient Strength (after the preceding Blows) to sustain it.

And since that, Sir, your Friends have had painful Apprehensions of losing you. But we have rejoic'd to see the Danger, in some Measure, blowing away from a tender Yoke-Fellow, and from your Brethren. I pray God there may be no more Returns of Clouds after the Rain; and do hope that your Life, if preserv'd, will (and I know it is your Resolution, as far as God enables you, that it shall) be very useful. And truly, by that Time we have computed, with the inspired Wiseman, the Vanity and the Vexations which attend the Satisfaction of this World, it will be evident, that there are no other substantial Reasons for desiring to continue in it, but to glorify God, serve our Fellow Creatures, and to lay up a good Foundation against the Time to come; to which blessed Purposes that you may both live, and live long, is the Prayer of

Your very much oblig'd Friend,

and Servant in our Lord Jesus,



Thomas Scott.

# SERMON

Preach'd at the FUNERAL of

*Mr. Jerem. Tompson.*

PSALM xlix. 15.

*But God will redeem my Soul from the Power  
of the Grave; for He shall receive me.*



Very awful Providence has occasioned the Choice which I have made of this Text, to be the Subject of my present Discourse: A Funeral Sermon for a single Person, happens frequently; but it is an unusual and startling Dispensation, when both Husband and Wife shall die in the Midst of their Years, and within a few Days of one another: And this is the Trial, which not only the Kindred of the Deceas'd, but the Society are now exercis'd with. Custom does therefore oblige me, Justice also, and Friendship incline me, to do what will aggravate our Loss, and renew  
our



our Grief, by representing the true Characters of our Friends who are gon: And this Part of my Work I am willing to finish first, and then to make the best Improvement I can, of so awakening an Event, for your Advantage.

But I am very sensible, in how difficult an undertaking I am engag'd: For a few Hints may be sufficient in ordinary Cases, and for inferior Characters; but, methinks, we injure Persons of distinguish'd Merit, when (allowing no Exceptions to a general Rule) we say but little of them.

Our Brother, whom we lament over this Day, was a Person whom the Almighty favour'd with Natural Abilities that were very bright, and with a large and capacious Soul; (such an one, as we wou'd expect, upon a nearer Inspection, to find within, from so comely a Countenance) and thro' an inquisitive Genius, he took Pains to fill that very extensive Capacity with great Numbers of Ideas, and diffusive Knowledge: And as a Consequence of this Diligence, he was a Man of singular Understanding in Things both Human and Divine; and able to Discourse wisely of both, to the Satisfaction and Advantage of those who convers'd with him: But his Soul was most delighted in the Scriptures, and in the Matters of Religion, and another World.

His other Talents bore Proportion to his Sense: And as he had a fine Elocution in Conversation with Men, so he had an incomparable Gift in Prayer to God; as not only they who have been in his Family, but the Church are Witnesses: With what pertinent and handsome Language, with what Variety of Scripture Sentiments and Words, wou'd he expatiate in Confession of Sin, in Supplication for Mercy, and in Adoration of all the Wonders of Grace! The Memory of this Branch of his Worth, will abide with us whilst we live.

His Graces seem'd to be proportionable to his Gifts, as those did to his Parts; so that if we regard him in all this Light, it would be unjust not to own him to be an Extraordinary Man; to the Honour of God's Grace, which made him so.

The Foundation of all that God was pleased to make him to be in Religion, and to us (of this Society,) was laid in a Work of Regeneration wrought in his Heart; as remarkable, I suppose, as most Men ever had. It was, I think, about 30 Years ago, when God's merciful Hand pluck'd him *as a Brand out of the Fire*, as that excellently holy Man, your long ago deceas'd Pastor, used to express himself about him. It was then, that after coming under the Terrors of the Lord, and a fastned Conviction of his Sinfulness and Misery by Nature, it pleased God to reveal his Son in him, and to call him  
by

## A Funeral Sermon.

7

by his Grace, almost without the Use of Means, and in a Family which was not likely to contribute much Assistance or Instruction towards it: Then that great Light was set up in his Mind, purely by the Spirit of God, and by reading the Holy Scriptures, and other Books, concerning the Doctrines of Free Grace, and especially that of Justification by the imputed Righteousness of Jesus Christ, which never cou'd be extinguish'd afterward; and was the Guide of his Soul, and the Joy of his Heart, and the Foundation of his Experience throughout his Pilgrimage. And about that Time, the Providence of God having directed him (who had been brought up in the *Establish'd Church*) to the Ministry of the Reverend Mr. *Finch*; he settled under it, for its peculiar Fitness to the Spiritual Taste, and Relish, which he had receiv'd. But though his Approbation of the Spirit, Doctrine, and Gifts of that Good Man, was, at first, the Reason of his joining himself to an Assembly of *Dissenters*, he afterward was able to produce more and greater Reasons for his Conduct, and for that Attachment to the Way; which was so firm, that in all Probability, in a Day of Persecution, he wou'd have suffer'd for it.

His Entrance into Church Fellowship was a happy Occurrence for this Society; Providence having intended him for a strenuous Asserter of its Liberties, and a great Support of it in its Troubles; and furnish'd him for eminent Service, in critical Conjunctures, with proportionable Abilities: And sure it is to his Honour, that in Disputes which have happen'd, he has still been found with those who supported the Pastor, and not with those who distressed him: And so surely every Member ought to be dispos'd, without a real Engagement of Conscience to the contrary.

As to his Conversation since his coming among us; if he had had no Faults, he must not have been a Man: But the Beauties of his Life, I'm sure, incomparably out-did its Blemishes.

His Justice in all his Dealings with Men was very exact, and to be depended on. His Friendships and Affections were durable; and many Waters were not able to quench them. And how large a Portion of his Time he us'd to spend in Retirement, those who were about him can relate. And I have Reason to believe, that in those Holy Privacies, he enjoyed sweet Communion with God.

It were easy also to shew how useful he has been, not only in the Society he belong'd to, but in his Family. And I suppose, a Near Relation now Worshipping with us, and a worthy Member among us, doth judge, that he shall always have



have Reason to honour his Memory, for the great Pains he took to bring Home his Soul to Jesus Christ, and to praise God for the Success which crown'd them at last.

They are great Things which he has done for his numerous Relations: The large Emanation of his Charity in that Channel, must be suppos'd to restrain its Communications to others: And yet, I'm well assur'd, that in a private and clandestine Way, it was a great deal of Good that was done by himself, and the dear Companion of his Life, among the Poor. And this leads me to pay my Tribute to her Memory too.

It was the Happiness of our Friend and Brother departed, to have successively enjoy'd Two very suitable Wives. Many Years ago, we were call'd to mourn the Loss of the first; but now, of the last; whose near Relation to the Reverend Mr. *Stackhouse*, was not the only Reason of that Esteem she had among us.

The Quickness of her Wit, and the Pleasantry of her Conversation, recommended her to many: But the Filial Piety she shew'd to that excellent Man her Father, with the Honour she always preserv'd for his Memory, and the incomparable Pattern of Conjugal Duty she set, in her Carriage and Behaviour toward her Husband, were such, that it would be unjust not to mention to her Praise.

All who knew this Happy Pair were sensible how intirely she lov'd and esteem'd him, as well as how intirely she was belov'd by him; how indefatigable she was about his Person in his Times of Sickness and Pain, and how chearful a Companion to him in all the Fatigues of Travelling.

As for the Matters of Piety toward God, the Closeness of her Temper in Religion, and the great Jealousy she always had of Hypocrisy, occasion'd an unhappy Reserve, which must have conceal'd her a little from us, and left many Things a Secret, till the Great coming Day. But certainly she follow'd hard after God; for as she was very constant in publick Devotions, (and that not only those of the Lord's Day, and of the Lecture Days, but of the Church Meetings) and likewise in Family Worship, so in the Duties of the Closet; which last she always maintain'd from her Childhood. And tho' I understand she walk'd, as many good Christians do, (I am sorry to say it, because it can't be thought to be for the Honour of Religion, that it is so) in Darkness, and saw but little Light, yet this continual Observation of all the Offices of Piety, publick and Private, for so great a Number of Years, to which I ought to add, the Largeness and Generosity of her Heart to the Poor, the wrestling of her Soul with God for converting



## A Funeral Sermon.

9

verting Grace, and for the Light of his Face, (which I have heard her speak of) the Purity of her Morals, and the Care she took in the Education of a near Relation, who had the Happiness to be placed under her Eye, by giving her proper Admonitions relating to another World, (which I have heard that Relation declare) will not allow us to doubt, Whether the Good Work was begun? And whether she be now in a State of Happiness, or no?

But this valuable Person being, to our great Sorrow, snatched from us by a Fever, (after a long Chronical Disorder had facilitated the Triumphs of that acute one) within a few Days after, to our much greater, we lost her Husband also; who fell by the Hands of his old Enemy he had so often conflicted with, and (by a kind Providence for us) so often vanquish'd before: A Loss in Appearance irreparable to the Church, but I dare not say absolutely so; because I know where the Residue of the Spirit is: However, since his Time was come, I rejoice that I have this to say, that he died altogether like a Christian.

He enjoy'd the Fruits of all his Services, and of a long Course of Communion with God thro' a Life of Faith, by a constant Serenity upon his Spirit, and by the Presence of God with him in this last Illness: Satan was not permitted to distress him, nor Unbelief and Fear to give him Qualms, under the immediate Prospects of Eternity: He was willing to live or die, whatever was the Will of God. But Death, I found, afforded no disagreeable Views, to a Man who rejoic'd in the Hope of the Glory of God, and was able to say, *I have waited for thy Salvation, O Lord!*

And Two other Passages of his Death-Bed, I can never forget: One was, the mighty *Pathos* he shew'd, and the Words of Concern that he uttered, at once expressive of his profound Veneration for the Person of our Lord Jesus, and of his Indignation at the Thoughts of deserting him, when I took Occasion, from something he had said, to observe to him, that I perceiv'd he was not one of those who had abandon'd the Godhead of our Saviour in this degenerate Age: The other was, the Desire he express'd that I would govern the Church with a steady Conduct, and do my best for the Preservation of the Way we of this Society so long had profess'd and walk'd in; and not only derived from our Fore-fathers, but from the Scriptures, and has now subsisted among us not a great Way off of an Hundred Years; as he then joyfully observ'd to me: The Matter of which Desire of his is as agreeable to my Mind, as it was to his; and represents the Measures I am

B

determin'd

## A Funeral Sermon.

determin'd to pursue, (and, I hope, you are all willing I should) as long as I am with you.

And thus I have been endeavouring, in my weak Manner, to describe the Vertues, and draw the Characters of the Deceas'd; and this I have done with a punctual Regard to the Truth.

But, after all, we have greater Work to do in this Discourse than praising the Dead: The Main of my Business will be the Improvement of this melancholly Occasion for the Instruction of the Living, by opening the Scripture which has been read among you: *But God will redeem my Soul from the Power of the Grave; for he shall receive me.*

The Scope of the inspired Author in this Psalm is, partly to shew the little Reason there is to be anxious at the Prosperity of powerful Sinners, and partly to convince us how little Cause good Men have to be overwhelm'd by the Oppressions they may suffer from them; or at the Thoughts of Death itself, which they must undergo in common with them: And having spoken, in the foregoing Verse, of the Period which will be put to all the Happiness of Bad Men in the Day of Death, and of the Advantage which Good Men shall have over them in that of Judgment, he makes a particular Application to himself (and thereby teaches us to do the same to our selves) of this Discrimination which will then be made; *Like Sheep they are laid in the Grave, &c. But God will redeem my Soul from the Power of the Grave, &c.*

As much as to say, I am very sensible that I myself also must fall under the Power of the Grave as well as others, (whither it shall be by a violent Death, or a natural one, I neither know nor care) but this is my Comfort under every Affliction, and in the Views of my Dissolution, that God will, in his own Time, give me a happy Resurrection from the Grave, because I am perswaded, that he intendeth to receive me; *But God shall redeem my Soul, &c.*

There are Two Ways of Handling the Text.

One is, as the Psalmist expresseth that which is Truth in General.

Another is, as he maketh Application of that Truth to himself in Particular: For he doth not say, *God will redeem the Souls of good Men from the Power of the Grave, &c.* but, *God will redeem my Soul, &c.*

I hope



## A Funeral Sermon.

II

I hope it will be to the Advantage of this Assembly, for me to consider the Text in both these Lights: I heartily pray to God that it may, and I hope that you will do so too.

If we consider it as it expresseth Truth in General, it doth we see branch itself into Two Particulars.

First, The Redemption of the Soul from the Power of the Grave; or the future Resurrection asserted in these Words; *But God will redeem my Soul from the Power of the Grave.*

And Secondly, The Reason of it in these, *for he shall receive me.*

In the first Particular, that is the Redemption of the Soul from the Power of the Grave, there is

Something } 1st ImPLY'd,  
                  } 2d EXPLAIN'd.

That which is imply'd is, that good Men themselves must expect to come under the Power of the Grave, and not only so, but to continue under that Power for some Time.

That which is expressed is, partly the Matter of this Proposition, *God will redeem, &c.* which is,

1st, Redemption from the Power of the Grave.

2d, The Subject of that Redemption, the Soul.

3d, The Author of that Redemption, God; and partly the Certainty of this Proposition, *But God will redeem, &c.*

To begin with the first of these Two Particulars, the Redemption of the Soul from the Power of the Grave, or the future Resurrection asserted.

That which then is imply'd in this Assertion is,

1st, *That Good Men themselves must expect to come under the Power of the Grave. And,*

2d, *To continue under it for some Time.*

First, Good Men themselves must expect to come under the Power of the Grave; and with great Reason, because the Sentence of Death lies as much upon them as upon others. And when the Scripture says, *It is appointed for Men once to die, &c.* it makes no Exception of the Faithful, but equally in-



volveth us all. And so the original Threatning of Death, which was denounced to *Adam* our first Father, and our Covenant Head, did.

God has indeed singled out One or Two, (*Enoch* and *Elijah*) who were call'd up to Heaven another Way: But these Instances were not design'd to weaken the Authority of the Law, (they rather strengthen it, as Exceptions always do a general Rule) or to encourage any others to expect so easy a Remove. But the Reason of them was, to establish our impotent Faith of the invisible World, and to yield us the more lively Idea of the Translation; which we also, as well as they, (we who have truly believ'd and piously walk'd with God, and boldly stood up for his Cause in this World) shall have at the Resurrection, when the awful Affair of Judgment is over.

Nor does our Redemption by Jesus Christ, make any Alteration in the Case of good Men: For tho' the Son of God, the Second *Adam*, was pleas'd to lay down his Life, that by the Merit of his Sacrifice he might save us from the Second Death, it was not at all in his Intention to preserve us from the First: If it had, no good Men cou'd possibly have died. But this we see they do, and often times with greater Anguish, and with acuter or more tedious Pains than many others do. He meant to pay down a Price that he might redeem us from the Power of the Grave, after we have come under that Power; but not to prevent our Dying: No, the original Law must have its Course, and all of us must suffer temporal Death. But blessed be God, there is no Necessity for us to die the Death which is Eternal.

Secondly, Good Men must expect to continue under the Power of the Grave for a Time; and both these Propositions are included in the Text: For he who is sure that God will redeem his Soul from the Power of Death, does suppose and expect that he shall feel its Power, and abide under it till the Time that God has fix'd for his Redemption, whenever it be.

Now, that Time is only known to God: But in General, we must continue under the Dominion and in the Hand of the Grave, until the Resurrection, which there shall be of all, in Order to the universal Judgment. And the Day of the Resurrection, is in the Scripture call'd, *the Last Day*.<sup>\*</sup> And this will be a wonderful Day indeed: A Day in the which, all who are in their Graves shall hear the Voice of the Son of God; and shall come forth, they who have done Good, to the Resurrection of Life, and

---

<sup>\*</sup> John vi. 39.

## A Funeral Sermon.

13

*and they who have done Evil, to the Resurrection of Damnation.\** Till this Great Day, Death, the great Enemy of Mankind, will have a resistless Power over Us All: Till then, the Small and the Great, the Bad and the Good, must equally be the Monuments of his Dominion and Rage.

But then *the Last Enemy shall be destroyed*, that is, † **DEATH**; and the Difference between the Wicked and the Good, tho' now scarcely to be discerned, (what with the feigned Appearances of Religion, which Wicked Men may put on, on the one Hand; and what with the visible Spots of some, and the Inwardness of the Beauties of all Good Men, on the other||) will openly discover itself, to the unspeakable Terror of the former, and the no less Joy of the latter.‡

But this leads me from the Consideration of what is implied in this Proposition, *But God will redeem, &c.* to the Consideration of what is expressed in it.

And here our Attention is engaged to the Matter of it, and that is, Redemption from the Power of the Grave in general: The Subject of that Redemption, which is, the Soul: And the Author of it, which is GOD..

First, Redemption from the Power of the Grave in the General. And here it is the Resurrection is intended: Redemption from the Power of the Grave, can hardly by any Rules of Interpretation be drawn to any other Sense. 'Tis true, the Psalmist's speaking of his Soul, as the Subject of this Redemption, may seem to look a different Way: But it does not. For the Soul, as thus suppos'd to be under the Power of the Grave, can't possibly intend any Thing but Man or Life, and by the latter of these Words is the Original frequently render'd: And the former is meant, sometimes, when it is translated Soul. ¶

It may be thought an Objection against this Interpretation, that it is not so probable, that we should find the Doctrine of the Resurrection in the Old Testament Part of Scripture.

But this Objection is ill grounded. For how plainly is the Resurrection express'd to us in the Book of *Daniel*? \*† And who does not know, that the Doctrine of the Resurrection was an Article of the Creed of *Job*? And that he makes a joyful Application of it to himself, (for his Support under the Tribulations which were upon him) like that of the Psalmist in the Text. \*|| It

\* John v. 28, 29.

† 1 Cor. xv. 26.

|| Ps. xlv. 13.

‡ 1 Tim. v. 24, 25.

¶ Exod. i. 5, 21, 23.

\*† Dan. xii. 2.

\*|| Job. xix. 23, ---28.



It is then natural to understand this Redemption from the Power of the Grave, of the Redemption of the Man, in Respect of his Body or Life, by a happy Resurrection. For such a Kind of Resurrection is in other Places of Scripture call'd, Redemption. \*

And the Reason that the Holy Ghost uses this Word *Redemption* to signify the *Resurrection*, seems to be this; because at the Resurrection, and not before, we shall be fully set at Liberty and redeem'd from all the miserable Effects of Sin: For Redemption as it means our Saviour's Purchase, was perfect-ed in his Death at once. But Redemption sometimes means the Application of that Purchase, or the Things themselves which are procured by it: And this is gradual, and incomplete, till all the Evil, which has or shall come upon us by Vertue of *Adam's* Fall, is remov'd; which will not be until the Resurrection.

But there seems to be another Reason for using this Word *Redemption*, to signify the Resurrection; and that is, to intimate the Power which is employ'd, and the Price which then was to be paid down by the eternal Son of God; and since has been paid, for our Resurrection, Happiness, and Salvation. It is true, the Payment of a Price for us cannot be made out purely from the Force of the Word; but the Nature of the Subject, which is the Resurrection from the Dead, and the Glory which is included in it, requires that Idea of this Redemption. For as our Salvation in general, so our Redemption from the Grave in particular, must be resolv'd, agreeably to the Analogy of Faith, into the Blood of Christ. And there is no Doubt, but the Spirit inspired the Psalmist to employ a Word in this Place, that we, who live under the Light of Gospel Times, might read it with this Evangelical Idea of the Death of Christ, as the Price of that Redemption † affix'd to it.

Yes, this is the Price of our Redemption; the *Ransom* of our Souls, and of our Bodies, || and no less a Price could have redeem'd us: Nothing less than an Equivalent cou'd be accepted. And this makes the Apostle say, *That it was not possible for the Blood of Bulls and of Goats to take away Sin.* ‡ But O! what infinite Reason of Joy is this, that such an Equivalent has been provided for us! and that God himself has been manifest in the Flesh, to be our Ransom. ¶

In

\* Rom. viii. 23.

† 1 Pet. i. 18, 19.

|| Matth. xx. 28.

‡ Heb. x. 4.

¶ 1 Tim. iii. 16.



In the next Place, we are to consider the Subject of this Redemption, the Soul. But as *Nepheesh* here render'd Soul, and *Psyche* in the Greek which answers to it, in Scripture often signify Man or Life, as I hinted before; so the Term from which, of this Redemption, which is the Power of the Grave, forbids our restraining the Sense to what we commonly mean in *English* by the Word Soul: For what has the Idea of a Soul, according to its Meaning in our Language, to do with that of a Grave? No, the Redemption of the Man or of his Life here mention'd, is plainly the same as the Redemption of the Body, or the Resurrection from the Dead. But the Word further shews, what this Redemption of the Body is to be; not only a Remove from its dark Habitation in the Grave, but the restoring its Life with all the Powers and Offices which essentially belong to it, and which at the same Time are fitted to the Nobler Uses of the Upper World. And truly, as the Resurrection of the same Body is one of the fundamental Articles of our Religion, so likewise is its Resurrection with Qualities which are exceeding Glorious, and very different from those which now attend it.\* And it may not be amiss to add, that this Redemption of the same Body, will be followed, by a Return of the same Soul to dwell in it, and to inform it, which it had before.

And all this is necessary, that it may be the same Man who shall stand before Christ's Judgment Seat, and who sits to hear the Word of God this Day; the same Person who shall be judged for his Deeds in the Body, and who did them; the same individual Being, who shall be glorify'd, or damn'd hereafter, and who laid the Ground-Work of future Happiness or Misery, by being Good or Evil here.

But after all, there is a Sense, in which the Redemption of the Soul (in the proper Acceptation of the Word, as it signifies our immortal Part) from the Power of the Grave, will hold.

It is true, if we allow our Faith to be determin'd by the Word of God, the Happiness of separate Souls in Heaven is by no Means to be deny'd; and that Good Men shall at their Death be taken up into Glory, and be admitted to ineffable Joys in their disembodied State, is an important Article of the Christian Faith. †

But this does not hinder our supposing, a natural Desire in the departed Soul to its own proper Body. And this Desire can have no Gratification without a Resurrection. For then,  
and

---

\* 1 Cor. xv. 42, ---49.

† 2 Cor. v. 6, 7, 8. Phil. i. 23.

and not before, the Man is fully redeem'd; and therefore the Soul being an essential and a principal Part of the Man, with vigorous Wishes expecteth that Redemption, but does not receive it until the Resurrection of its Body, and their Reunion into Man again. From all which we may infer, that if Christ himself, in his Relative Capacity as Head of the Church, may be judged not to be compleat, as the Apostle intimates, \* till all his Members are with him, much more may the Soul be allow'd not to be perfectly happy, until its Body be restored to it.

In the last Place, we are to consider the Author of this Redemption, which is God.

And if we rightly apprehend how great a Work this is, the Redemption of a Man, his Life, or his Body from the Power of the Grave, we shall plainly see, how impossible it is, that we should be redeem'd, by any other besides Him. For, first, the Redeemer of our Lives from the Grave must find out all the essential Particles of our Bodies, that they may be the self same Bodies they were when united to our Souls. And this is such a Work, as only infinite Wisdom is fit to undertake. And,

Secondly, The Redeemer of our Souls from the Grave has a Miracle of the same Difficulty to perform, (at least with Respect to the Mechanism of the Body, and the Inspiration of Life) as the making us at first was, and in some Respects a greater: I mean, upon the Account of the Glory which is to be put upon our Bodies after they are rais'd. And this is what only infinite Power can accomplish.

And for this Reason, the Apostle finds himself oblig'd to introduce the Omnipotent Power of God, to support his supernatural Doctrine of the Resurrection of our Flesh, and to facilitate our Faith in it. See Phil. 3. 21. It is evident from this Text, that the Redemption of our Bodies from the Power of the Grave, is, on this Account, only possible and easy to be perform'd by Jesus Christ, because nothing is too hard for him, and because it is an Almighty Power he has (from the Father as Mediatour, and from himself, as he is one God with the Father, over all, blessed for evermore) to accomplish it.

And this leads us directly into the Article of Christ's Divinity. For it is certain, that the Psalmist did not imagine, that any but the most High God, should be the Redeemer of his Soul, and when he says, *But God will Redeem my Soul from the Power of the Grave*, without Doubt he believ'd, that none else

was



was able to redeem him : And yet we learn from that Passage in the *Philippians* last quoted, that Christ is this Redeemer, that he is That GOD who *will redeem us from the Power of the Grave*, because He has determin'd to *Receive us*.

In short, had we no other Scriptures to demonstrate the true and proper Godhead of our Saviour, but those which attribute to Him the Works which in other Passages are appropriated to the SUPREAM, it were no unsafe Improvement of such Texts to infer His Deity from them : But when not only the most proper Works of GOD are ascrib'd to JESUS CHRIST, such as Creation and Providence, ( *2 Kings* xix. 15. *Nehemiah* ix. 5. 6. *Col. i.* 16. *Heb. i.* 3. ) but that Worship which is one of the incommunicable Prerogatives of DEITY, and which God declares Himself in our Bible too jealous to share with any other, ( *Matt. iv.* 10. *Rev.* xix. 10. xxii. 8, 9. *Exodus* xx. 5. *Isa.* xlii. 8. ) order'd to be paid to the SON, ( *Psalms* xlv. 11. ) and actually perform'd to Him by the Fathers, when He at several Times appear'd to them in visible Forms, and by the whole Christian Church after his Incarnation ; ( *1 Corinth.* i. 2. *Acts* vii. 59, 60. *Rev.* i. 5, 6. *Rev.* v. 8, 9, 10, 11, 12, 13. ) and when those Attributes which are mentioned as peculiar to the ONLY TRUE GOD, in some Passages of Holy Writ, ( *1 Kings* viii. 39. *James* i. 17. ) are made common to our Saviour with Him in others, ( *Rev.* ii. 23. *Heb.* iv. 12, 13. *Psalms* cii. 25. expounded by the Apostle, of Christ, *Heb.* i. 10. ) When we see our Blessed Lord expressly called JEHOVAH, ( *Isaiah* vi. 1. with the Chapter throughout, compared with *John* xii. 40, 41. *Jeremiah* xxiii. 6. *Gen.* xvii. 1. where that *Jehovah* who appear'd must necessarily be referr'd to the SON, because all Appearances were of the SON and not the FATHER, ) and the Scriptures make this Name to be a distinguishing Name of the ONLY TRUE GOD, *Psalms* lxxxiii. 18. When one of the Apostles tells us, *That the Word was God*, *John* i. 1. Another cries out to him, *My Lord ! and my God !* *John* xx. 28. And another says, that *He is God manifested in the Flesh*, *1 Tim.* iii. 16. and *our all GOD Blessed for Evermore*, *Rom.* ix. 5. And when one of the Prophets calls Him the Mighty GOD, *Isaiah* ix. 6. and in another Place brings Him in speaking of Himself as the Only GOD, ( *Isaiah* xlv. 22. compared with what follows to the End of the Chapter ) it seems to be an inevitable Consequence from the Whole, That if we will abide by the Scriptures, we must maintain the Divinity of the SON, as hitherto our Churches have done ; or, that if we abandon the Faith of that Article, we must give up our BIBLE. I think indeed that the Authority of the Scriptures, and the Confession of this Doctrine, in all Reason ought to stand



stand and fall together; and will do so: For it must be very hard to maintain a just Veneration for the Sacred Writers, if we refuse to believe the Godhead of Christ; which they seem so designedly to recommend, and every where so plainly to assert or build upon. And therefore I cannot but look upon *Arianism*, both Antient and Modern, in this Regard as well as others, to be a Dangerous System, and big with the most horrid Mischiefs to the Souls of Men.\*

But so much for the Consideration of the Author of this Redemption.

It is high Time to come to some Reflections on the Certainty of it; which is, together with the Matter of it, express'd to us in this Proposition, *God will redeem my Soul, &c.*

The inspired Author, we see, speaks of this Doctrine with all the Confidence that can be: And indeed he is so far from hesitating about the Redemption of good Men from the Power of the Grave in general, that he has no manner of Doubt about his own: And this is a higher Attainment still. For though a Man may have an Assurance of some Point of Faith in Religion as doctrinally propounded, it does not follow that he must have the same Satisfaction about his own Interest in it, and Benefit by it. This is too evident in the Experience of the Faithful to be disputed. But the latter necessarily implies the former; for the Principles of the Gospel are the Foundation on which we build our Hope of Glory.

And this shews by the Way, that the same Scriptures which urge us (as many do) to an Assurance of our own Salvation, do virtually require the certain Knowledge of those Doctrines, which that Assurance must depend upon, and be drawn from. And hence it appears, how little Reason there is (if we take the Scripture for our Rule) for that Instability in the Articles of the Christian Religion, which is look'd upon to be so great a Point of *Wisdom* and *Good Sense*; and how much Reason on the other hand for that Certainty and Assurance of them, which is traduc'd as the very Basis and Quintessence of *Papery*, in these very strange and unhappy Times into which we are fallen.

But these unhinging Notions certainly ought not to be receiv'd by such as reverence the Scriptures, as being contrary to many plain Texts in God's Word, and as being the Source of many pernicious Consequences, with Regard to the Hopes and Devotions of a Christian; (which they tend greatly to weaken and disettle:) Consequences that many Honest and Well-meaning

---

\* 2 Peter jj. 1, 2. Jude jjj. 4.

Well-meaning Persons ( who, hurry'd by the Current of the Time, applaud them ) are not, I'm persuaded, appriz'd of: Nor can I conceive what Service, in the Time of Death, or in a Day of Persecution, they can do us.

But this Certainty of the future Redemption which the Psalmist speaks of, is not only an Objective Certainty, but a Subjective One too: He was certain, that God would redeem the Souls of Good Men from the Power of the Grave; and so should we be, as well as he.

It would be too copious an Undertaking, to shew here the Objective Certainty of the Resurrection from Scripture Evidence: It is enough, That no one who understands the Obvious and Grammatical Sense of Words and Propositions in the Bible, can with any Pretence of Reason doubt that it is design'd to be asserted there.

Our Faith then of this Truth, should bear Proportion to the Proofs we have of it: And since it is certain, that the Scripture is the Word of GOD; and certain, that the Doctrine of the Resurrection is declared in It; we likewise ought to be certain of this Redemption of our Bodies, or Lives, from the Power of the Grave which the Text makes Mention of: And if by Reason of the Difficulties which attend comparing the Frames of our Minds with the Characters and Marks of Scripture, we cannot so easily arrive at Satisfaction that we we ourselves shall be redeem'd, in order to our being receiv'd, it is however unreasonable to doubt about the Truth in general. And therefore let us labour to imprint a Sense of it upon our Souls; a Sense of the Resurrection of all Men in general to some Life or other, and a Sense of the Resurrection of Good Men to an everlasting Life of Joy and Blessedness; for that is the Meaning of Redemption in the Text: For tho' all Men shall be rais'd, yet the Resurrection of the Wicked does not deserve the Name of Redemption. And that this is the Sense of the Psalmist in that Word *Redemption*, and the Difference which there will be between the Resurrection of the Good and the Bad, further appears from the Reason he assigns for God's redeeming us from the Grave, *for He shall receive us*; which is a Privilege belonging only to the Godly.

And this brings me to the Second Particular in the Text: The First was, The Resurrection of the Body asserted in these Words, *But God will redeem my Soul, &c.* And the Second is, The Reason of that Assertion or Persuasion, *For He shall Receive me.*

And here we may observe Two Things.



## A Funeral Sermon.

1<sup>st</sup>. The Matter of this Reason. And  
2<sup>dly</sup>, The Force of it.

The Matter of it is this, *He shall receive me.*

Now this is a very general Notion, and must be fitted to Edification by taking in some more particular Ideas of Scripture, which are reducible to it, and included in it.

And this Act of GOD's Receiving us, may be considered with Regard to the Term to which of it, and with Regard to the Subject of it.

With Regard to the Term to which of it he will receive us.

First of all, to Himself: And thus shall our departed Spirits, as soon as loosen'd from the Flesh, be taken up to God: But at the Resurrection, our Intire Man shall be presented before the Presence of his Glory with exceeding Joy: For then will our dear Redeemer give up his Kingdom to GOD, even the Father; that GOD (not only as subsisting in the Person of the Father, but of the Son, and Spirit) *may be All in All*: \* For there is no Doubt, but the Receiving us to GOD, will be a Receiving us to every Person who has Godhead in Him. But O! how immaculate and exalted must that Happiness be, which is uninterruptedly and eternally supply'd and fed by the immediate Conferences of the Ever-Blessed TRINITY!

Secondly, He will receive us into the General Assembly of the Church of the First-Born, made up of Angels and Saints, the Natives and the Naturaliz'd Inhabitants of the Upper World: For if in this Life we come by Faith to Mount Zion, to the Heavenly Jerusalem, to an innumerable Company of Angels, and to the Spirits of just Men made perfect, † without Doubt in the Life to come, we shall be received into that illustrious Congregation in a strict and local Sense: And how Ravishing will it be, there to have the most free, intimate, and pleasurable Conversation with all the happy People of that World!

Thirdly, He will receive us into Heaven, even the Heaven of Heavens: For that Heaven being the Residence of Christ our Head, shall for that Reason be ours too, who are his Members: For it is no less the Desire of our Redeemer Himself, than it is the irrevocable Decree of GOD, that whosoever the one is, the other should be also. ‡

Lastly,

---

\* 1 Cor. xv. 28. † Hebrews xjj. 22, 23. ‡ Luke xxjjj. 43.

‡ Theff. jv. 14, 17. John xvjj. 24.

Lastly, He will receive us into an incomprehensible Happiness and Glory: And this is a just Consequence from the foregoing Particulars; but it is besides the express Declaration of Scripture.\*

And it is very certain, That the Blessedness which is laid up in Heaven for the Righteous, and which they shall hereafter be call'd to the full Possession of, is too big not only for the Description of the happiest Pen, but for the Comprehension of the richest Fancy, and even of the strongest Faith.

But we may be assured it will consist of Two Parts.

A Provision of the fittest and most noble Objects, for our respective Faculties of Soul and Body to employ themselves upon. And

The Adapting all our various Powers, by a mighty Change upon them, and a perfect Relish, to the Enjoyment of those suitable Objects.

And this Change in us will be accomplish'd by a most capacious Knowledge set up in our Minds,† by an intire and faultless Holiness stamp'd upon our Affections and our Wills,‡ and by the Conformation of our very Bodies to the Body of a Glorified SAVIOUR,§ and to the spiritual Nature of that World in which they are eternally to be.

And the natural Result of this Perfection of our Powers, and their Objects, must be a most transcendent Joy.

And thus GOD intends to receive us to Himself, to that blessed Company, to that Heavenly World, and to the State of Glory in it: For the Psalmist, by saying only in the General that God would receive him, has left us to our Liberty to fetch in all those noble Ideas from the Analogy of Faith, fully to represent his Sense and Meaning.

But this Act of GOD's Receiving us, must not only be regarded in respect of the Term to which of it, but of the Subject too: And this, says the Psalmist, is myself; meaning his intire Person, comprehensive as that Nation is not only of the Body, (which is intended in the former Part of the Verse) but of the Soul: Each of the Two Great Integral Parts of our Nature, will have its respective Honours: *Even them also which sleep in Jesus will God bring with him,* ¶ and receive them in their reunited Capacity into the Region of Glory: So that our very Bodies, as despicable an Ingredient as they may now seem to be in the Composition of Human Nature, will have their Share in the Beatitudes of that World, as well as our Souls,

\* Col. iij. 4. Psalm lxxijj. 24. † Col. j. 12. ‡ Eph. v. 27.  
 § Phil. iij. 21. ¶ 1 Thess. jv. 14,



Souls, and their peculiar Gratifications and Delights: (Tho' not those vile and sordid Satisfactions which our Earthly World is fitted to yield us.) And this these Words of the Apostle signifie to us, *Meats for the Belly, and the Belly for Meats; but God shall destroy both it and them: The Body is not for Fornication, but for the Lord; and the Lord for the Body, 1 Corinb. vj. 13.* No Tongue can express, no Heart conceive the Sublime (but Spiritual) Entertainments for our very Bodies, (by Converse with the Man Christ Jesus) which those wondrous Words import; a Consideration which should make us scorn every forbidden Pleasure, and moderate the Use of every lawful one.

2dly. As to the Force of this Reason, it is plain: If God has purposed in his Counsels of Eternity, if He has promised in the Covenant of his Grace to receive us, and design'd all the Happiness and Bliss which is included in the Idea of his Receiving us, not only for the Glorification of One Part of us, but of Both, it is manifest that we must have a Redemption from the Power of the Grave, because without it his Receiving us is impossible. The Accomplishment of his everlasting Decrees concerning us, and the Fulfilling of his Covenant Promises to us, by thus Receiving us, do therefore absolutely depend on this Redemption. But Enough has been said upon this, consider'd in a Doctrinal Way. Let us now proceed,

Secondly, To the Application the Psalmist makes of the Truths included in the Text to himself; *For God will redeem MY Soul from the Power of the Grave; for he shall receive ME.*

In speaking to the Text in this Light, I might do these following Things: Shew you how possible it is for us to attain to such a personal Application: How much it is our Interest, and how much our Duty to labour for it: And by what Means it is to be obtain'd. It were easie,

In the First Place, to shew how possible it is for us to attain to such a personal Application: For was this an Impropriation to David? No, but we also might attain it in the Way which David did; whose Knowledge of his own Interest in this Redemption, we have Reason to think, was not got by Inspiration, but in the ordinary Way of Self-Examination, and by Comparing the Tenour of the Promises and the Frame of his Heart with one another: And since the Apostle Paul speaks of it as the common Experience of the Faithful in those Days, that being justified by Faith they *Rejoiced in Hope of the Glory of God, Rom. v. jj.* he plainly determines the Possibility of our attaining this Assurance, by shewing it to be Matter of Fact, that Multitudes have had it as well

well as David; as likewise by pointing to the proper Way of coming at it, which is by a Reflex Act of Mind upon our Faith. And how much it is our Duty to labour after it, is evident from hence, That it is the Scope of the Scripture to enable us to do it; which is plain from these Two Passages, *Rom. xv. 4.* and *1 John v. 13.*

If therefore we are bound in all Things to take the Impress of the Word, and to be formed by it, and to endeavour that every Thing which is recommended to us in it be written on our Hearts, as undoubtedly it is; it must also be our Duty to get Assurance of eternal Life, and by Consequence of the Redemption of our Souls from the Power of the Grave; and to know that God intends to receive us to himself, and to the Happiness and Glory which Scripture Revelation sets before us.

I need not here attempt to prove this to be our Interest, as well as Duty; for every one is under a Necessity, from the Frame of human Nature, to assent to it, in the Moment it is propounded to him. For who can so over-rule his Understanding, as not to know, that it wou'd be an Advantage to him, to be able to pronounce the Sentences in the Text with Application to himself? And under the many unavoidable Vexations of this Life, to live in a chearful Expectation of everlasting Happiness in the next? Would to God we were all as careful to obtain this Assurance, as we are convinc'd of the Good of it! But alas! how prodigious is our Folly and Inconsistency in this Regard!

But let us consider, in the last Place, by what Means it is to be attain'd. If then we are bent upon obtaining a well grounded Confidence of this Redemption, we had need to make it our daily and most fervent Prayer to God, that he would work it in us. Thus the Apostle prays, *The God of Hope fill you with all Joy and Peace in believing, that ye may abound in Hope by the Power of the Holy Ghost. Rom. xv. 13.* If then this Joy and Peace in believing, and our abounding in the Hope of Redemption, are Blessings which without the Concurrence of a Power, no less than that of God, with our feeble Endeavours, we never shall arrive at; What better Course can we take to secure them, than by Prayer to draw down the Influence of that Power on our Hearts, and to engage the Testimony of God's Spirit with our own, that we are his Children,\* and Heirs of his Salvation? And indeed no rational Conclusions concerning the Goodness of our State are able to give us an intire and lasting Satisfaction, unless they be in-

forc'd

\* Rom. vjij. 16.



forc'd by this additional Witness from above. But we must also look into ourselves, to discover if we can the Scripture-Marks and Evidences of eternal Life engraven in us. (2 Cor. xiii. 5.) For unless we are able to find those blessed Tokens on our Souls, as well as in our Bibles, our Application may, for ought we know, be Rashness and Presumption: And our sanguine Hopes of Happiness may prove no better than Golden Dreams, and when we awake in the Morning of Eternity, may give us a woeful Disappointment.

If then I can make it out that I have a true and lively Faith in Christ, and God thro' him, I justify my Claim to this Redemption, and prove my Right to apply it to myself: Not else. And this is clear from these Words of our Saviour, *I am the Resurrection and the Life: He that believeth in me, tho' he were dead, yet shall he live. He that liveth and believeth in me, shall never die.* John xj. 25, 26.

But then we ought to consider, it is not every one that nameth the Name of Christ possesseth such a Faith: A Man may make a large Progress in the Speculations of Religion, and yet continue a practical Unbeliever. Nothing is more common than Self-Deceit, and Soul-Delusion in this Matter.\* Let us therefore have a Care, and make it our Business to justify our Faith to God, and to ourselves by the Fruits of it.

The Scripture speaks of the Love of God, as one special Effect, and therefore one evident Proof of saving Faith. For in Christ Jesus, (says the Apostle) *neither Circumcision availeth any Thing, nor Uncircumcision; but Faith, which worketh by Love.* Gal. v. 6. The Question then is, Whether our Faith has this Kind of Operation in us? Whether it is a Faith which warms us with Love? And inspires us with a holy Delight both in God, and in those who shew a lively Image of divine Vertues drawn upon their Souls?

If you look into the 11th Chapter to the *Hebrews*, you will there see a noble Collection of Scripture Histories, which shew us what are the Productions of a genuine Faith: And it will be well for us, if we can find out and discover in ourselves the same Motions of that Principle of Faith with those which are described there; if we can perceive in our Hearts a Faith which has, and has had Power enough to engage us in all the Services, and to support us under all the Sufferings, for God and Conscience, we are, or have been called to, in our Day. For it is certain, that the Faith which winks at our Living in the Neglect of any Duty, which we know is required of us,

or

---

\* Matth. vjj. 21, 22, 23.

or at our venturing on any Course of Life which we are sensible is forbidden us, or at our disowning any of the Truths of Christ thro' Fear of Persecution, will never stand the Test of Scripture, or bear us out in such an Application as this we have in the Text; *But God will redeem my Soul from the Power of the Grave, for he shall receive me.*

It is now high Time to come to the Improvement of the Whole. And this ought to be made in the first Place to All: And then to the Relations of the Dead: And lastly to the Church.

To begin with the First.

Have not we of this Assembly a loud Call to think, in the most serious Manner, of Death and of Judgment? I think we have. If the Rod has at any Time a Voice to instruct us, surely it has at this Time. And we must be extremely stupid not to see that we are under great Obligations, from the late Deaths of several among ourselves, to be more frequent, and more serious, in our Regards of these awful Futurities, than we have used to be. A Man must be extremely Deaf who does not hear such Warnings as these, and extremely Carnal not to regard them. But the Alarm of that mournful Providence, which has been the Occasion of this Discourse is, methinks, louder to us of this Congregation, than any we have had before. That mournful Providence, in which Death has made so quick a Dispatch, and so great a Ravage, in the Dissolution of a Worthy Family; and thereby stunn'd, and almost stupify'd us with his redoubled Blows. Is it not then high Time to awake out of our Sleep? And to shake off the Worldliness of our Temper, and the carnal Security which sticks so close to us? And to resolve to put far from us the Thoughts of the Evil Day, of that disagreeable Change, as we are apt to do, no more? Or shall we go on with the Virgins in the Parable \* to slumber still? Ought we not rather to meditate this Terror, and consider how to stand our Ground in the Grand Encounter which is coming, and provide against the Danger we are in, not only from Death but Judgment too? For are we to learn that it is appointed for Men once to die? And that after Death is the Judgment? † Should we not then set before ourselves, how unavoidably we must die, and how unavoidably appear before God in Judgment! and reflect, how terrible will Death and Judgment be to thee, O my Soul, if unprepared! and how sad will thy Condition be, if thou shouldest die before thou art fit to die; and enter

D into

---

\* Matth. xxv. 1---14.

† Heb. ix. 27.



into Judgment without a preceeding Pardon to indemnify thee there!

2dly, Do not both the Words of the Text, and the Occasion of this Discourse agree to persuade us to push our Endeavours for that Personal Application which the Psalmist makes in the Text, as far as we are able to carry them? Yes certainly. For if this Matter be not settled before; a Death-Bed will yield us but small Advantage for that Purpose. We need for the most Part the Evidence of a godly Life, and of a lively, holy Frame of Heart (prevailing if not usually, yet sometimes at least) in it, to bear out this Assurance in the Article of Death.\* But alas! there is not like to be a very sensible and vigorous Piety, and a very discernable Uprightness, to inspire us with a lively Hope by Reflection upon them, in our last Moments; † if we had not some good Degree of that Hope for another World to animate us to Duty, and to enliven our Religion in a Time of Health. ‡ And the sinful and shameful Indifference we have shewn about Salvation itself, by not desiring and studying to clear our Title to it, will afford us but an uncomfortable Thought in a dying Hour. And what if God should not then come in with extraordinary Succours of his Grace, (and there is much more Reason to fear he will not, than there is to hope he will ‡) how deplorable must our Condition be! unsettled as we were before, and by Consequence shall then be, as to our Title to another World! Is it not then much better to give ourselves no Rest, till the Power of making such a Personal Application of this Redemption be attain'd? And to walk with God in Good Hope thro' Grace, and even in a full Assurance of a future Happiness, thro' the Course of our Lives; that we may reap the Fruit of it (as very probably we shall) at the Conclusion of our Race? Let us therefore come to a full Resolution: Well, I will indulge myself in a supine Disregard, what is like to be my future State, no longer. No, I will center all my Pursuits and Thoughts in this single View, the ascertaining my Title to the glorious Benefits in the Text: Neither will I suffer myself to be diverted by the Amusements of Sense, nor by the Researches of Reason themselves, which are of greater Importance still, from this Study which is infinitely the most important of all. And let us strengthen ourselves in this Purpose by considering, that it is dismal entering into any great Calamity of Life; much more encountering with Death under immediate Apprehensions of Judgment, and

\* 2 Tim. iv. 7, 8.

† 1 John iii. 3.

‡ Prov. j. 24--33.

of an eternal State, without some Persuasion of our Interest in the Special Love of God in Christ, and without a lively Hope, that God will redeem our Souls, &c. because he will receive us. *For the Sinners in Zion are afraid, Fearfulness shall surprize the Hypocrites: Who among us shall dwell with the devouring Fire? &c.* Isaiah xxxijj. 14. Let us therefore do our utmost by Prayer, by searching the Scripture, and by Self-Examination to come to a Point, that we may know we have eternal Life; and may be able to say, when we come to die, as *Jacob* did, *I have waited for thy Salvation, O Lord.* Genesis xlix. 18. And to cry out to the Joy of those who are about us, Blessed be God, I am not afraid to die.

2dly, The Application of this Discourse must be partly to the Relations of the Dead, and partly to the Church.

Those of the Relations who are pious have this substantial Consolation under the present Affliction, that Death has been, in all Probability, a happy Exchange to them they are depriv'd of by it;\* for Love is more desirous of the Happiness of those who are the Objects of it, than of its own Satisfaction from the Enjoyment of them. It is therefore a common, but indeed a solid and a sensible Allay of Sorrow on such Occasions, not to have any Cause for Mourning as those who have no Hope: Even as on the other Hand, to part with a dear Friend or Relation, without some probable Evidence of the Happiness of his everlasting State, is almost an inconsolable Trial. I pray God none of us may know the Bitterness of it by our own Experience!

But if there be Reason to bespeak any of you as Persons related to the Dead in Nature, but not in Grace,† how pertinent to you must an Exhortation be, that you wou'd tread in those Paths of Industry, Virtue, Faith, and Prayer, which the Deceas'd walked in! and he in a more particular Manner, who by Blood was allied to you! I have reason to believe he was greatly concern'd for your Temporal and Spiritual Welfare; and wish'd well to, and pray'd earnestly for your Conversion to God. He did not live to see the Fruit of his Prayers: But may your Godly Relations still living, may the Church of God, and you yourselves be made to enjoy them! And if the Harvest of your Conversions answers to the Seed of his Prayers, I think it must be a large one.

I pray God that he and you may not be kept asunder by the unpassable Gulph in the other World, || as now you are separated by Death in this: It concerns you to look to that.

D 2

But

---

\* 2 Cor. v. 1. † Rom. jx. 3. Philemon 16. || Luke xvj. 26.



But if any of you are dispos'd to be serious, but are dishearten'd from Religion by the Greatness or Numbers of your Sins, behold your Relation presenting himself before you, as an illustrious Monument of the free and pardoning Grace of God to great Offenders, a Monument to inspire the biggest Sinners among you with Resolutions of Amendment, and Hopes of Remission. \*

And as to those of you who were committed to his Charge, I hope you will have a grateful Remembrance of the Care he took of you: And that by your regular Deportment, your Diligence, and Industry, you will make the Burden sit the lighter on the Shoulders of that Relation, on whom you are now devolved.

As to the Church, What shall I say? We are all condoling with one another under our Loss; but especially that of our dearly beloved Brother, and I hope, humbling ourselves too under the mighty Hand of God, which is upon us. † But I think we ought to be very thankful, even whilst we are mourning over that excellent Man, that we had him among us in the midst of many Infirmities so long. Very desirable he was, and very useful he has been, and might (if it had pleas'd God) have still continu'd to be so. But that Usefulness, alas! is now no more. But why do I say no more? The Remembrance of his Virtues, and of his Holy Zeal for the Glory of God, and of his Grace, may I hope be useful still: And will be so, if God does but incline us to imitate his Example, and dispose us to do our Best that we may fill up his Place, and may be so much the more Holy and Serviceable in Ours. Every one striving to make up to the Whole, the Loss which the Community has sustain'd, of so many commendable Qualities, which strengthen'd and adorn'd it whilst he was of it.

The great Consolation in our Case is this, that it is Christ himself has depriv'd his Church of this useful and ornamental Member. He who has the Keys of 'Adu' and of Death, || has open'd the Grave to receive his Body, and the invisible World to receive his Holy Soul. And the Residue of the Spirit being still with him, he easily can, and (being the same Yesterday, to Day, and for Ever ‡) we have Reason to hope will, raise up others (in the Church, or out of it, or both) in his Stead; and both enable them by his Providence, and incline them by his Grace, to be as useful as he was.

Appearances

\* 1 Tim. j. 16.

† 1 Pet. v. 6.

|| Revel. j. 18.

‡ Heb. xjjj. 8.

Appearances are much against us ; especially if we consider not only the Deaths of some, but the tottering State of others among us.

But come, let us encourage ourselves in the Lord, \* and take off our Dependance upon an Arm of Flesh, and put our Confidence in God. † Let these weakning Providences have a good Effect upon our Morals, and upon our Hearts, and all will be well. The only Means of keeping unmov'd in all Adversities and Storms of Life, is to cast our Anchor within the Vail. || We must learn to Center in the Lord Jesus Christ, to look forward to the great Redemption-Day, to grow more indifferent to the Affairs of this World, and to leave all Temporal Events to the Disposal of Providence ; throughly convinc'd, that we have enough, and in a Manner all that we can desire, if we have a saving Interest in God's Covenant, ‡ and can say with David in the Text, *But God will redeem my Soul from the Power of the Grave, for he shall receive me.*

\* 1 Sam. xxx. 6.

† Psalm cxvjjj. 8.

|| Heb. vj. 19.

‡ 2 Sam. xxjjj. 6.

## F I N I S.





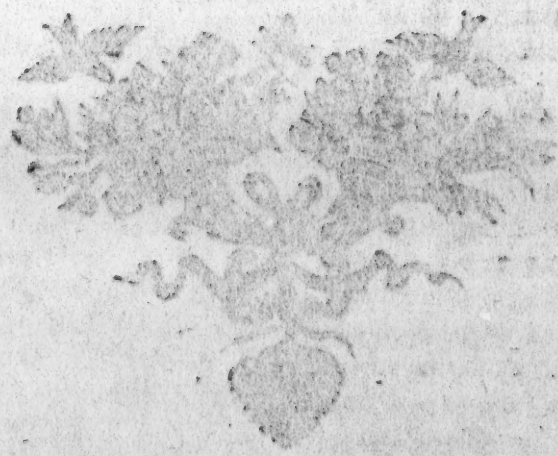
...and only the Beliefs of some, but the contrary Beliefs of others among us.

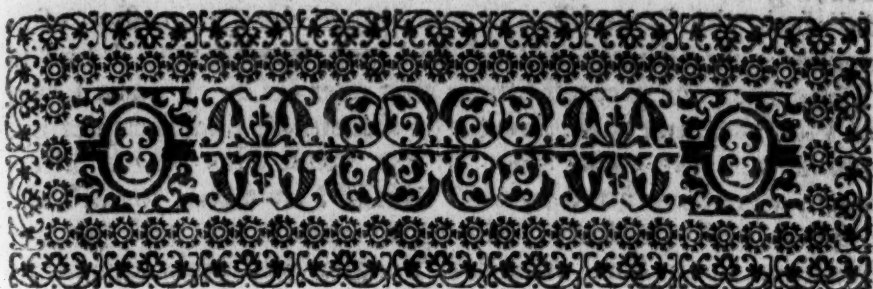
But let us encourage ourselves in the Lord, and take of our Providence upon us, and let our Confidence be in God, and let our Provision be in a good Heart upon our Lord, and upon our hearts, and all will be well. The only Means of being saved in all Adversity, and Storms of Life, is to cast our Anchor within the Veil. We must learn to anchor in the Lord Jesus Christ, to be drawn to the great Redemption Day, to grow more indissoluble in the chain of His Word, and to leave all Temporal things to the Lord of Providence, and to be content, that we have in a manner all that we can desire, if we have a faith in God's Covenant, and can be with Him in the low and mean way, and thus the Father of the Great will receive us.



\* 12th Nov. 6. 18th Nov. 6. 18th Nov. 6. 18th Nov. 6.

ELIZABETH





A N  
**A C C O U N T**  
 O F  
*Mr. Jere. Tompson's*  
**C O N V E R S I O N.**



**W**HAT I remember of my Childhood, was Sin and Vanity; but yet I was not addicted to Swearing, nor to some other Vices which that Age is incident to. And therefore my School-Fellows despis'd me, because I was not so wicked as they; when God, I'm sure, might have despis'd me, for being so abominable as I was. For I am sensible, I had then as corrupt a Nature as the vilest Wretch that ever breath'd: And this appear'd in a short Time after.

For when I came from School, about the 14th Year of my Age, and was with my Father to help him in his Business, then did Sin begin to shew itself in my Conversation more than ever. I am asham'd to relate (as well I may) how wickedly I liv'd till about the 17th Year of my Age: Yet I will mention something, that may serve to set forth the exceeding



ceeding Riches of God's Grace to me in my Conversion. I fell from the Commission of one Sin, to the Commission of another: And surely if God had not stopp'd me, I had in Time been the greatest Sinner that ever liv'd. I was a Lover of Pleasure, and took Delight in Carousing and Banqueting, which was the great Inlet to the vilest Sins which afterwards were committed by me. Whilst I liv'd that Jovial Life, I sinn'd with Boldness: My Mind ruminated with greater Pleasure upon Sin: And my Tongue was emboldened to speak those Things which are a Shame to speak: And I acted Things, which might justly have brought down the Curse of God upon me here and hereafter. I walk'd in Sin, and made a Trade of it; and I was insatiable in satisfying of my filthy Lusts. I lov'd Sin, and after it I wou'd go: I committed it with Greediness, and yet held myself Guiltless; the Devil and my deceitful Heart persuading me, that it was no Sin to do such Things; and that some Sins I then committed, wou'd be a Means of preventing greater. I profaned God's Sabbaths, by finding my own Pleasure therein. I thought with myself, I ought to do many Things contrary to the People of God: And for ought I know, I might have been a cruel Persecutor of them, if I had had Opportunity and Power so to have been. I was proud and haughty. (O! Lord, what shou'd I not have been, if thy Grace had not prevented!) And about the Time of God's calling me out of this my lost Estate, I began to be outrageous in Sin. If these Lines shou'd fall into the Hands of any one, O! stand and admire at the free Grace of God to such a Wretch as I! that whereas I sinned with a high Hand against God, he should show so much sparing Mercy toward me: And whereas I regarded not God, God should yet regard me!

In the Account of the Workings of the Spirit of God upon me, given into the Congregational Church in *Norwich*, I mention'd, how I was Walking in the Field with one of my Acquaintance, when a Sense of my miserable State fell upon me. And now I wou'd here give an Account what befel my Partner in Sin. He seem'd in that Discourse to be more affected than I, and to be more forward to reform than I; and told me to this Effect, he was sorry for what he had done; and wou'd leave his Sins; and wou'd go to a Minister to receive the Lord's Supper. But God I fear cut off the Purpose of his Heart: For in a short Time he fell sick and died: And had a sore tormented Conscience in his Death by what I heard. And though I may not judge him, I could not help fearing he was taken to Justice, and I left to work out my Salvation.

God

God has Mercy on whom He will have Mercy: There was no more in me to move God to spare me, than there was in him! God might have cut me off in my Sins, and sent me down to Hell; and have spared him, and made him an evident Monument of his Free Grace.

This Providence made some Impression upon me, and helped forward the Work of Conviction; and oftentimes came into my Mind, and spurr'd me on to Reformation: So I compos'd a Form of Prayer for myself. I went not only on Sabbaths to the publick Places of Worship, but on Working-Days to hear the *Common-Prayer*, and was more fond of Ceremonies than formerly; for in the Days of my living after the Flesh, I was very Superstitious according to my Education. I thought I did God good Service by uncovering my Head when I went into the Place of publick Worship, by bowing to the East, and by turning this Way and that, and such Kind of Will-Worship. I was zealous of the Traditions of Men in Devotion, tho' I made void the Law of God in my Conversation. But when the Lord began to convince me of my Sin, and that without Reformation there was no Salvation, then was I even more zealous of these Things than ever. Withal I now did many good Things, which I had before left undone: And I forsook my Sins: And now I thought God wou'd have Mercy upon me: And I began to bless myself because of this Change in me.

But all this Time my darling Sin was favour'd; I ever and anon hugg'd that in my Bosom, and roll'd it as a sweet Morfel under my Tongue.

But the Lord left me not here: But upon my reading the Scriptures, and other Books of Divinity, which I now practic'd continually, my Eyes began to be open'd, to see how I was born in Sin, and under the Curse of the Law, and to see how I was a Sinner exceedingly. I began to perceive how my Heart was full of Sin: And how, tho' I had cast off many Sins, yet that my favourite Lust had such a Hold upon me, that I cou'd not shake it off. I began also to discover, that all my own Righteousness was as filthy Rags; that Sin mix'd itself with all my Duties: And now Horror took hold upon me.

What to do I cou'd not tell! I had none to speak a Word of Comfort to me, or to shew me the Way to Christ, the City of Refuge: God's People I was unacquainted with: I found but little Good by all the Preaching I attended upon in the Church of *England*, altho' a Time of Conviction is a Time when the Soul is very attentive: But I found reading the Scriptures, and other good Books, the Instrument in the



Spirit's Hand to lead me to Christ; but the Word preach'd in publick, avail'd me not (that I can remember) to that End. Among other Books, there was one of that Reverend and Holy Man Mr. Brooks, call'd *Precious Remedies against Satan's Devices*, which was a great Support to me: I did commonly resort to it for Direction, Counsel, and Advice; and it help'd me in all my Combates with the World, the Flesh, and the Devil; and directed me to CHRIST, and shew'd me that there was Help for me in Him. Many other Books also were of much Advantage to me in these Times, as Mr. Keach's *War with the Devil*, and Mr. Bunyan's *Pilgrim's Progress*; with several more, for which I desire to bless God.

Well, Now I begun to pray indeed: I cry'd to the Lord with my whole Heart, out of the Depths did I cry unto him. I have lain often upon the Ground with a tormented Conscience, crying unto God, confessing my Sins, and owning that he might throw me into Hell, but begging for Mercy for Christ's Sake. And whereas I had, as I have already said, compos'd a Form of Prayer for myself, no sooner had I a thorough Sense of my lost Condition, but I could cry to God without a Form: My Wants sent me to God: And tho' I did many Times begin with the Form, yet my Heart was carried out beyond it: So that I quickly saw there was little Need of that, for I found the Spirit did help my Infirmities, and teach me what to ask.

Sore Temptations I met withal from Satan to Self-Murder; to cast off Duties, and to turn again to Folly. But the Lord strengthened me against them, upholding me with one Word of Promise or other: Not suffering me to fall, tho' often my Feet had well nigh slipped.

About this Time there came such a Light into my Soul, to open my Understanding, to understand the Scripture, that I could not but wonder at. Before, I often read, but all Things were as if they were in Parables to me, for I understood them not. Now the Word of God was precious to me; It had a Glory and a Loveliness upon it: It was a *Light to my Feet*, and a *Lanthorn to my Paths*. Before, I read, and could be unconcern'd in what I read: But now, I thought the Word spoke to me: I thought the Threatnings concern'd me: And that the Commands concerned me. And the Lord did help me to see too, that the Promises did belong to me; and that if I did believe in Christ, I should be justify'd from all Things, from which I could not be justify'd by the Law of *Moses*; and that if I was regenerated, and born again, I should enter into the Kingdom of Heaven. I cried continually to God, to  
give

give me Faith in Christ, to lead me to the Rock that was higher than I, to work Regeneration in my Soul, to cast down the strong Holds of Sin, and to bestow upon me his Holy Spirit. God shew'd me, that there was no Help for me in myself, and that if ever I was sav'd, it must be by the Lord Jesus Christ, his Merits, and Righteousness. That Text was much upon my Heart. *He is able to save to the uttermost, all that come to God by Him*, Heb. viij. 25. I thought, if he was able to save all, he was able to save me: And that Text also, *He that cometh to me, I will in no wise cast out*, was as it were written upon my Heart. So that I found the Lord did help me to make a Venture of my Soul upon Christ, and by Faith, to see his Arms open'd to receive me. I said, if I perish, I perish: Here will I trust: Here will I take Shelter: If I die, I will die at the Door of Mercy: If I die, I will die at the Feet of Christ, where never Sinner died.

And here I found Rest for my Soul, even in Christ: My Doubts were resolv'd, and my Fears scattered. I often in Prayer came to God with my Eyes full of Tears, and have wept bitterly for my Sins against him, that I had so grievously offended His Divine Majesty: And have look'd to Christ Jesus, as the true Brazen Serpent, and been heal'd. And the stronger Look of Faith I have had to Christ, the more Sorrow I have had for Sin. So that I can truly say, I have had Tears of Godly Sorrow run down from an Eye of Faith. I have come to Prayer with a dejected Heart, and gon away with a joyful Countenance. I have come to Prayer with my Soul bowed down with my Sins, and have gon away with my Soul lifted up with the Sight of God's Free Grace to me in Christ. And nothing did I desire more, than that God would rule in my Heart. I cry'd to the Lord, to *create in me a clean Heart, and to renew a right Spirit within me*; and to bring every Thought into Subjection to Jesus Christ: And I gave up myself to Christ, to be for him, and not another.

And now I found Sin indeed to die, and wither at the Root. I found looking to Christ by Faith, was more available for the Ruin of Sin, than Promises, Resolutions, and Vows. Now the Lord was pleas'd to fill me, a forlorn Wretch, with Joy and Peace in believing, with Joy unspeakable, and full of Glory: (How have I been sealed up to the Day of Redemption!) And God did shew to me the Things that were freely given to me of him; that he had deliver'd me from going down to the Pit, having found a Ransom for me; that he had made Christ to me *Wisdom, Righteousness, Sanctification, and Redemption*, 1 Cor. j. 30. that he was pacify'd towards me for all I had done; and



that Christ had carried my Sins into a Land of Forgetfulness, where they should be remember'd no more.

Thus did I walk in the Light of God's Countenance; joying and rejoicing. And the more Joy I attain'd to, the more was I enabled to cast the Bonds of Sin from me, and to break every Yoke: So that I found the Joy of the Lord to be my Strength. And I was even swallow'd up at Times, to consider the free Grace of God to such a vile Sinner as I; that when I lay in my Blood, he should say to me, Live; to me who had lain out of the Way of Salvation! that sought not after God! and that God should not only give me Grace, but give me Peace! give me to know he had pardoned me! That Jesus Christ should not only give himself to me! but come, and *kiss me with the Kisses of his Mouth!* and *take me into his Banqueting-House!* and cause his Banner over me to be Love! O! Jesus Christ, was now precious to me: His Person was altogether lovely in my Eyes; And I often said, in a holy Ravishment, *He is fairer than the Children of Men: He is white and ruddy, yea he is altogether lovely.* And he, by his Spirit, has said to my Soul, *Thou art all Fair, my Love, there is no Spot in thee.*

These Joys and Triumphs of Faith were not constant: For sometimes I hung my Harp upon the Willows: And was ready to say, I shall not see that Good Land, that Goodly Mountain and *Lebanon*. I found I was sometimes in the Mount, and sometimes in the Valley. But when I was beset with Temptations, or with my Corruptions, then did I cry unto the Lord, and shew unto him my Trouble: And he sooner or later came in to my Comfort, and caused me to sing of his Mercy.

And thus have I related the Dealings of God with my Soul; but would take Notice of one Thing further, which concerns the Circumstance of the Time of them; that the Lord began to work upon my Heart, soon after my Father was led away with the Errors of them, call'd the Church of *Rome*, or else, as I have since thought, it was very likely I should have been carried away with those Errors too, for I was very superstitious: And then many Carnal Motives might have sway'd me: And truly I look'd for nothing but to be cast off, for embracing the Truths of Christ, a near Relation being very opposite, and hard to me, and setting my Father continually against me: But these Things availed not with me; and the Lord was pleas'd to save me from that Gulph.



# H I S EVIDENCES F O R H E A V E N.



**T**HE *First Evidence* for Heaven I ground upon this Text, *John* *iii.* 16. *God so loved the World, that he gave his Only Begotten Son; that whosoever believeth on him might not perish, but have Everlasting Life.* Here is Everlasting Life promised to as many as Believe on CHRIST. Now, I hope, I can say, I do Believe; (Lord! Help my Unbelief) not only with a Faith of Assent, but with a Faith of Reliance. I hope, I can say I have been empty'd of myself; have seen my own Unworthiness; and that I have fled to Christ, as to the City of Refuge; and laid hold upon him, as the Hope which is set before me, resting my weary and heavy-laden Soul upon him. But lest I should deceive myself, and think my Faith true when it is false, I will examine it by the Scriptures.

I find it recorded *1 Peter* *ii.* 7. *Unto you that believe, he is precious; (meaning Christ.)* Here it is laid down as a Token of a True Believer, that Christ is precious to him. I hope, I can say, that Christ is precious to me; his Person is precious, and his Benefits are precious to me: As to his Person, I have often

times



times said, in an Extasie of Delight and Love, *He is Fairer than the Children of Man: He is altogether Lovely: He is the Chiefest among Ten Thousand: Whom have I in Heaven but Thee? And there is none on Earth that I desire besides Thee.* O! The Sight of Christ GOD-Man by Faith, is a Soul-ravishing Sight. Christ's Benefits also are precious to me: They must needs be so to One that is a burthen'd Sinner, and knows no other Way of Escape from the Wrath of God: The Salvation wrought out by Christ is my only Hope, and therefore exceedingly priz'd by Me.

I find it also recorded *Acts xv. 9. Purifying their Hearts by Faith:* From whence I gather, that True Faith purifies the Heart. Now tho' my Heart is not so purified as it ought to be, nor as I would have it to be, yet it is purified in some Comfortable Measure; and I am weary of Sin, and I mourn that I am purified no more; and Sin is my greatest Burthen that I have in the World.

I find it likewise recorded, *Philip. iij. 9. And be found in him, not having mine own Righteousness, which is of the Law; but that which is through the Faith of Christ, the Righteousness which is of God by Faith.* From whence I gather, That this is the Frame of every true Believer's Heart, (as it was the Frame of PAUL's) to renounce his own Righteousness in the Point of Justification, and to esteem the Righteousness of Christ alone as available in that Matter. Now, thro' Grace, I can say, that I renounce all my own Righteousness, and count it but as Dung, that I may win Christ; looking for Justification at God's Bar by the alone Merits and Righteousness of the Lord Jesus, by having my Sins imputed to Him, and his Righteousness imputed to me: And this Way of Justification is glorious in my Eyes.

The Second Evidence for Heaven I ground upon that Scripture, *Prov. xxv. 13. He that covereth his Sins, shall not prosper; but whose confesseth and forsaketh them, shall find Mercy.* Here is a Promise of Mercy, to such as confess and forsake their Sins: Now, thro' Grace, I can say, that I have made a hearty Confession of my Sins to God, aggravating and not extenuating of them; and that not with an Intent to keep them, but to forsake them; and that I do forsake my Sins, even my very Bosom-Sins; and that I do mourn over those first Risings of Sin, that I can't get rid of; and that I would give a World, if I had it, that I might Never sin more: I can say as that true Penitent said, *Psal. cxix. 128. I hate every false Way.* I hate those Sins, and I strive against those Sins, and I pray against those Sins that I cannot conquer. It is Sin that makes me cry out, *O Wretched Man that I am!* and to abhor myself in Dust and Ashes.

The

The *Third Evidence* for Heaven I ground upon that Text, *Rom. viii. 1. There is no Condemnation to them that are in Christ Jesus:* And to clear up this, I shall take that Scripture *1 Cor. v. 17. If any Man be in Christ, he is a New Creature: Old Things are passed away, all Things are become New.* I can truly say, that I have New Delights, New Company, New Desires, and I hope a New Nature given me. If the New Creature be not formed in me, What means that lusting of the Flesh against the Spirit, and of the Spirit against the Flesh? and that daily Conflict I experience in me? that continual Sighing under the Burden of Sin, and Endeavouring to walk before God in Holiness and Righteousness? So that by these Things I conclude, That, tho' Grace be weak and Corruption strong, I am a New Creature; and that by Consequence I am in Christ, and so there is no Condemnation to me.

The *Fourth Evidence* for Heaven I ground upon that Text, *1 John iii. 14. We know we have passed from Death to Life, because we love the Brethren.* Now I can say, thro' Grace, that I do love the Brethren; that I love the Children of God, and the Disciples of Christ, because of the Image of God upon them; for I love the Poor Saints, as well as the Rich; love them most, whom I apprehend have most Grace; love them that are not of my Opinion in smaller Matters: If I love them not, What means my desiring Communion with Them, more than with the whole World, and my esteeming them above their Neighbours?

These Four Evidences have I gather'd out of the Scriptures, to make clear my Title to Heaven; and by these the Lord has given me to see, that it is a good Title I have to the Heavenly Kingdom. But O! that the Spirit of GOD would more and more give me an Assurance of the Inheritance, by witnessing with my Spirit that I am a Child of God! and that will take away all Scruple.

And now O! my Soul, behold the *First Cause* of all this Mercy which thou hast been made Partaker of, in thy Calling out of Darkness into God's marvellous Light, is, that GOD had a Love for thee from Eternity, and chose thee among the Elect, and put thy Name in the Book of Life, and predestinated thee to the Adoption of Children: *Rom. viii. 30. Moreover whom he did predestinate, them he also called, &c. Ephe. i. 4, 5. According as he has chosen us in him before the Foundation of the World, having predestinated us unto the Adoption of Children.*

And behold also, O! my Soul, the *Meritorious Cause* of all this Grace of GOD towards thee; and that is, the Merits and Sufferings of the Lord Jesus, *Rom. iii. 24. Being justified freely by his*



times said, in an Extasie of Delight and Love, *He is Fairer than the Children of Men: He is altogether Lovely: He is the Chiefest among Ten Thousand: Whom have I in Heaven but Thee? And there is none on Earth that I desire besides Thee.* O! The Sight of Christ GOD-Man by Faith, is a Soul-ravishing Sight. Christ's Benefits also are precious to me: They must needs be so to One that is a burthen'd Sinner, and knows no other Way of Escape from the Wrath of God: The Salvation wrought out by Christ is my only Hope, and therefore exceedingly priz'd by Me.

I find it also recorded *Acts xv. 9. Purifying their Hearts by Faith:* From whence I gather, that True Faith purifies the Heart. Now tho' my Heart is not so purified as it ought to be, nor as I would have it to be, yet it is purified in some Comfortable Measure; and I am weary of Sin, and I mourn that I am purified no more; and Sin is my greatest Burthen that I have in the World.

I find it likewise recorded, *Philip. j. 9. And be found in him, not having mine own Righteousness, which is of the Law; but that which is through the Faith of Christ, the Righteousness which is of God by Faith.* From whence I gather, That this is the Frame of every true Believer's Heart, (as it was the Frame of PAUL's) to renounce his own Righteousness in the Point of Justification, and to esteem the Righteousness of Christ alone as available in that Matter. Now, thro' Grace, I can say, that I renounce all my own Righteousness, and count it but as Dung, that I may win Christ; looking for Justification at God's Bar by the alone Merits and Righteousness of the Lord Jesus, by having my Sins imputed to Him, and his Righteousness imputed to me: And this Way of Justification is glorious in my Eyes.

The Second Evidence for Heaven I ground upon that Scripture, *Prov. xxv. 13. He that covereth his Sins, shall not prosper; but whose confesseth and forsaketh them, shall find Mercy.* Here is a Promise of Mercy, to such as confess and forsake their Sins: Now, thro' Grace, I can say, that I have made a hearty Confession of my Sins to God, aggravating and not extenuating of them; and that not with an Intent to keep them, but to forsake them; and that I do forsake my Sins, even my very Bosom-Sins; and that I do mourn over those first Risings of Sin, that I can't get rid of; and that I would give a World, if I had it, that I might Never sin more: I can say as that true Penitent said, *Psal. cxix. 128. I hate every false Way.* I hate those Sins, and I strive against those Sins, and I pray against those Sins that I cannot conquer. It is Sin that makes me cry out, *O Wretched Man that I am!* and to abhor myself in Dust and Ashes.

The

The *Third Evidence* for Heaven I ground upon that Text, *Rom. viij. 1. There is no Condemnation to them that are in Christ Jesus:* And to clear up this, I shall take that Scripture *1 Cor. v. 17. If any Man be in Christ, he is a New Creature: Old Things are passed away, all Things are become New.* I can truly say, that I have New Delights, New Company, New Desires, and I hope a New Nature given me. If the New Creature be not formed in me, What means that lusting of the Flesh against the Spirit, and of the Spirit against the Flesh? and that daily Conflict I experience in me? that continual Sighing under the Burden of Sin, and Endeavouring to walk before God in Holiness and Righteousness? So that by these Things I conclude, That, tho' Grace be weak and Corruption strong, I am a New Creature; and that by Consequence I am in Christ, and so there is no Condemnation to me.

The *Fourth Evidence* for Heaven I ground upon that Text, *1 John iij. 14. We know we have passed from Death to Life, because we love the Brethren.* Now I can say, thro' Grace, that I do love the Brethren; that I love the Children of God, and the Disciples of Christ, because of the Image of God upon them; for I love the Poor Saints, as well as the Rich; love them most, whom I apprehend have most Grace; love them that are not of my Opinion in smaller Matters: If I love them not, What means my desiring Communion with Them, more than with the whole World, and my esteeming them above their Neighbours?

These Four Evidences have I gather'd out of the Scriptures, to make clear my Title to Heaven; and by these the Lord has given me to see, that it is a good Title I have to the Heavenly Kingdom. But O! that the Spirit of GOD would more and more give me an Assurance of the Inheritance, by witnessing with my Spirit that I am a Child of God! and that will take away all Scruple.

And now O! my Soul, behold the *First Cause* of all this Mercy which thou hast been made Partaker of, in thy Calling out of Darkness into God's marvellous Light, is, that GOD had a Love for thee from Eternity, and chose thee among the Elect, and put thy Name in the Book of Life, and predestinated thee to the Adoption of Children: *Rom. viij. 30. Moreover whom he did predestinate, them he also called, &c. Ephe. j. 4, 5. According as he has chosen us in him before the Foundation of the World, having predestinated us unto the Adoption of Children.*

And behold also, O! my Soul, the *Meritorious Cause* of all this Grace of GOD towards thee; and that is, the Merits and Sufferings of the Lord Jesus, *Rom. iij. 24. Being justified freely by his*



his Grace, thro' the Redemption that is in Christ Jesus. Eph. j. 7. In whom we have Redemption thro' his Blood, the Forgiveness of Sins, according to the Riches of his Grace.

And now also, O! my Soul, behold the working Cause of all this Grace of God in thy Conversion; and that is, the Holy Spirit. It is he, and he only could turn thee from Darkness to Light, and from the Power of Satan to the Kingdom of God. John xvj. 8. There Christ speaking of the Spirit saith; And when he is come, he will reprove the World of Sin; of Righteousness, and of Judgment. And at the 14th Verse, He shall glorify me, for he shall receive of mine, and shall shew it to you. John iii. 5. Except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God.

So that, O! my Soul, thou seest that there is no Cause for thee to boast in thyself: For the Kindness and Love of God towards thee, has appeared not by Works of Righteousness which thou hast done; but according to his Mercy hath he saved thee, by the Washing of Regeneration, and the Renewing of the Holy Ghost; which he has shed on thee abundantly, thro' Jesus Christ thy Saviour; justifying thee by his Grace, and so making thee an Heir of Eternal Life, Titus iii. 5, 6, 7.

F I N I S



